BACK TO CHRIST

Cuthbert Lattey, S. J.

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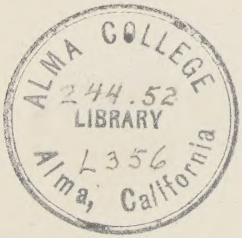
BACK TO CHRIST

A Study of His Person and Claims

By Cuthbert Lattey, S. J.



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PREFACE

"WHAT think you of Christ?" (Matt. xxii. 42). The problem becomes more and more urgent. And men try to avoid it, on the one hand, emphasizing their approval of so much that Christ felt and said, and on the other hand seeking to make Him something of a rationalist, something of a sentimentalist, something a little more to their own image and likeness. But the question cannot be burked in that way. A modern writer, not of the Fold, has written, "If Christian discipleship means anything, it means everything." And so it is. Christ (if it may be said reverently) did not ask for an approving pat on the shoulder: He asked for all, and asked for it as His right. That mighty claim the prophets foreshadowed, and Paul echoes, and the Church of God promulgates today. Such is the theme of this little work. For such as will listen to that claim, who will abandon themselves to it, there is but one home today. His Kingdom, His Spouse, nay, His very Self, He in His members, as they are in Him, that Mys-

tical Body whereof the Soul is the Spirit which searcheth the depths of God. Let us not deceive ourselves; the issue is this, are we to be Christ's, in body and soul, our body and soul one with His own Mystical Body and the Soul thereof.

And we, whom He has called into His admirable light, our goal is still the same. For it is not enough to be one with Him and rest, but this divine union can ever be closer and more perfect, so long as ours is but the *gratia viæ*, the sweet call to His embrace, but not yet the rapture of Love unveiled. That call again has rung out more insistently through the ages, and to the last, the most burning appeal, I would consecrate this lowly effort—to the Sacred Heart of Our Lord, and to the honor of the chosen servant of that Heart, Blessed Margaret Mary, through whom that last appeal was made. In her expected canonization we may fitly behold the ratification and consummation of her mission. The world resounds with programmes of "reconstruction," and in the dreadful slaughter that has overtaken it, each would-be healer finds convincing proof of his own prescription. But the true remedy for man

lies in that misunderstood and maligned devotion to the Sacred Heart, which indeed embodies in itself that call which I have ventured to make the title of this book—*Back to Christ.*

It only remains to offer one little word of explanation. Some appear to have found a difficulty in the name "Yahweh," as used for example in the phrase, "Jesus is Yahweh." Suffice it to say that it is the more correct form of "Jehovah," the proper and personal name for God in the Old Testament, "God" itself being in a sense a common name. We are told how God assumed this proper name in the third chapter of the Book of Exodus; but no more need be said upon the subject here.

C. L.

St. Beuno's College, St. Asaph, North Wales.
November, 1919.

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BACK TO CHRIST

The Christ of Paul

A RECENT writer,[1] whose pages breathe new life and hope for classical learning, deprecates nothing so much as the idea that the Greeks were mere devotees of æstheticism, and has much to tell—indeed, it is almost the gospel of the modern revival—of the sterner stuff and profounder ideals that went to the making of them, of a debt from humanity that swallows up that from the humanities. From all this it does not appear necessary to differ, in order to hold that what before all else marked off the Greeks from other races, was their surpassing sense of form. They remained incomparable artists, to whatever work of hand or brain they betook themselves. And so in literature, where they suffered least from lack of scientific resources, they seem to achieve perfection in

[1] Father H. Brown, S.J., in *Our Renaissance.*

every department almost at the first essay, nor less in marble, and they excelled in mathematics, the science of form rather than content. The Spartan himself was a man of rhythm, and combed his hair, as quaint Herodotus tells us, before he fell in heroic fight at Thermopylæ. The very vices of Hellas are the vices of the artist; the terrible ineffectiveness of it all, and the sin we do not name. Once again, we do not say that art was the goal of the Greek, but his second nature. Nor could he throw it off when he came to face the problem of conduct; for him the ideal to be pursued was τὸ καλὸν, life was a fair statue of exquisite proportion, a lyric of perfect grace. In the matter of religion, like other pagans, he fashioned (or perverted) his gods to his own image and likeness; they made admirable Greeks, not so very divine. That a god should make himself hideous, and ask his worshippers to do the same—even the Greek of the Augustan age, as St. Paul saw him, was classic enough to think this mere "folly." The Semite, with his fierce

devotion to his Baal or his Moloch, his "lord" and "king," with his craving for sacrifice that would bring communion and unity, his grim earnestness, that only the true God could save from gruesome fanaticism — what could the graceful Hellene think of such a dervish, his reckless extravagance, his lack of proportion, his enraptured transgression of all good sense and good taste?

On the other hand, what would the Semite think of the Greek ideal? Not self-perfection but self-devotion was the Semite's aim; with a god for the worthy object of that self-devotion, he would deem it mere trifling to insist upon form and method. "Jesus is Yahweh!" Nothing less than that could have sufficed for the Semite Paul, but sufficing, it left all else of no account; it is the profession of faith demanded for salvation, that is, "to confess Jesus for Lord,"[2] to apply to Him the unspeakable name. Such a confession, so far as it goes, is from the Spirit of God (1 Cor. xii. 3); the full chorus of it is the glorification of

[2] Rom. x. 9.

the God-man that first emptied Himself, and then humbled Himself still further, unto death upon a cross. Every tongue is therefore to proclaim that He is Yahweh.[3] To renounce all, and count it but refuse to gain Christ, this was the true mind of Paul; but not the mind of a Hellene! Still, to attain Christ was to attain in the same degree to the infinite perfection of God, to be transformed into His image, from glory unto glory;[4] in reality supreme self-devotion was also supreme self-perfection, to lose all was to find all. The folly of men was to prove wisdom divine; the Apostle himself, after renouncing human eloquence at the outset of First Corinthians, is later stirred to a magnificent outburst in praise of charity. Were not, then, the Greeks also true artists? And does not the artistic temperament carry with it devotion to an ideal? Truly there is something perplexing, after all, in the cold restraint of their art. Was it, perchance, that the very lack of an all engrossing content caused them to exhaust themselves

[3] Philip. ii. 11. [4] 2 Cor. iii. 18.

upon the form? And may not the Apostle have felt that it was in his power to supply it? So the old sequence hath it:[5]

Ad Maronis mausoleum
Ductus, fudit super eum
Piæ rorem lacrimæ;
"Quem te," inquit, "reddidissem,
Si te vivum invenissem,
Poetarum maxime!"

When to Maro's tomb they brought him,
Tender grief and sorrow wrought him
To exclaim with many a tear,
"What a glory might have crowned thee,
If alive I had but found thee,
Poet without a peer!"

Yet his attempt to deck out his message in classic grace was a failure; and henceforth there was a common doom for all that was not Jesus, whether of Athens or Corinth, and that was—crucifixion! It might sound folly, but—"Jesus is Yahweh!" Looking back, he would declare to the Cor-

[5] *Cf. Petrarca e la Lombardia,* by Monsignor Ratti, p. 225. On the flyleaf of a Milan manuscript there is a note, apparently in Petrarch's handwriting, to the effect that the above lines were sung (where, it is not said) in the sequence of the Mass for the Feast of the Conversion of St. Paul.

inthians what had become his simple programme: "I resolved to know naught among you save Jesus Christ, and Him crucified."

Nevertheless this very formula contained a tremendous synthesis, the synthesis which he had learnt nigh to Damascus in his first all-embracing lesson: "I am Jesus, Whom thou persecutest." It was Christ's very self that he was persecuting, not a mere body that bore His name. A synthesis of unfathomable depth, of infinite breadth and length and height, albeit contained in so short a formula, because therein is named the Godhead Itself. And that is the key to Paul, as we shall endeavor in the sequence to explain. It is not merely the individual identity of the Christian with Christ; it is his corporate identity, the identity of the whole Church with her Head and Spouse. "Why persecutest thou *Me*?" If we ask in wonder, "Why *Me*," the Apostle himself, now fully wise, told his Corinthians why: "Ye are the body of Christ, and His several members."

It is a tremendous synthesis, and as

such not lightly mastered by those whose method of learning is in the main analytic. St. Paul saw one supreme truth, of which the several Christian doctrines and principles might almost be called the facets. We examine the several doctrines and principles, but may easily fail to arrive at an adequate unification. This is true of all modern theology, but let us here apply it to Catholic theology, after a necessary word of explanation. Catholic theology may be described as the scientific analysis of revelation, based upon the peripatetic (*i. e.*, Aristotelian) system of philosophy. It embraces all that can be learnt concerning any and every point of faith or morals from Holy Writ and from the living doctrine of the Church, whether as gathered from her actual teaching today, or from the documents which declare its tenor in the past. It embraces not merely what are, to the Catholic, infallible and certain conclusions, but also those that are merely probable; and to this diversity in the conclusions corresponds roughly a diversity in the methods by

which they are attained. To establish the dogmas of faith is in the main the function of positive theology, of literary and historical criticism; to explain, to correlate and elaborate them primarily belongs to Scholastic theology, to a modest reasoning that often confesses to leaving its conclusion uncertain, and always to leaving the mystery impenetrable. Such a vast purview, it is clear, can only be surveyed piecemeal; we take in turn such great doctrines as those of Original Sin, the Atonement, the Church, and try to master all that can be known of them, both from positive and Scholastic theology. But it is not always very easy to ascertain the precise bearing of the documents of Scripture and tradition upon various doctrines which have come to be cast into a terminology alien to the writers of those documents—since they were mostly far from being peripatetics—and which were seen by them, not as *disjecta membra,* so to speak, but as aspects of a living whole.

Such was the light in which St. Paul, more than all others, beheld

them. For him identification with Christ summed up the whole faith, and all Christian practice and Christian being besides. Original sin, for example, was that previous state of unity with Adam, of sin inherited from him, of enmity from Christ, from which took place that very change which is justification and incorporation with Christ. The Church, needless to say, was Christ Himself, His mystical Body, whereof He Himself was the Head, wherein all the faithful are but one person.[6] The Atonement was precisely that becoming "at one" with Christ, which meant the end of a former being, the doffing of the old man and the donning of the new. And where does the Apostle speak more plainly of Christ's Godhead than in the very letter which shows him most concerned to prove Christ our true and only atonement? One with God, He is also one with us, and thus we in our measure are deified, "sharers in the Divine Nature," as another than he said. "In Him dwelleth all the fullness of the God-

[6] Gal. iii. 28.

head corporally: and ye are filled therewith in Him;"[7] the word "therewith" is not in the Greek, but, as I have argued elsewhere,[8] it is hardly open to question that such is the sense.

Can it be doubted, in the light of such a synthesis, that St. Paul was steeped in dogma, and his Christians as well? One might, indeed, go further, and ask whether it is conceivable that he should use such language as he does of the unity of the Church, if he did not also presuppose the principle of authority, of ordered government in faith and conduct. Such an inquiry would not be altogether alien to our subject, since it would help us the better to understand the Apostle's conception of the Church as a single vital organism; and we might discuss, for example, his relations with the Corinthians, his settlement of their difficulties, either by letter or upon arrival, his vigorous defence of his own divine commission, his rebukes, even his threats, threats

[7] Col. ii. 9, 10.

[8] *Journal of Theological Studies*, vol. xvii., p. 259.

of a rod and threats that he will not spare.

Apart from this, it is enough perhaps to point to passages where he uses the full weight of his apostolic authority to insist upon a doctrine which seemed to be in peril. Thus, among the Corinthians themselves were found some to ape the Athenians' mockery, and throw doubt upon the resurrection. St. Paul at once appeals to his own teaching, and that of all the other Apostles: "So we preach, and so ye have believed." He cannot be found a false witness, any more than their faith can be futile. "Senseless man!" He will not answer the question before rebuking the questioner. And he ends by declaring on his own word a fresh "mystery," evidently to be believed implicitly, the doctrine that the just who are alive at the last day will not die. Or again, we might turn to the Epistle to the Galatians, and the well-known anathema which he pronounces upon any that shall contradict his teaching. This teaching which the Galatians had received was that oral instruction

which was always the first grounding of the Christians, to which he refers more than once when writing to the Corinthians, even as St. Luke refers to it in dedicating his Gospel to Theophilus. His letters were not meant to supplant this teaching; they were mostly written to meet a particular need, and always presuppose a properly instructed community. He makes of their belief in the Real Presence a motive for reverence,[9] of their belief in Christ's Divinity a motive for humility,[10] and he casually mentions the acceptance of this latter dogma and of the resurrection as essential to salvation,[11] without stopping to explain how; on the other hand, where the practical need is the article of faith itself, he can urge the resurrection of the flesh, as we have seen, upon the Corinthians, and the Divinity of Christ upon the Colossians.

St. Paul, then, had dogma to teach, and plenty of it; but he referred it all to Christ from Whom he claimed to have received it. This synthesis of all faith and being and practice in our

[9] 1 Cor. xi. [10] Philip. ii. [11] Rom. x. 9.

unity with Christ appears to have been the vital element in the Apostle's peculiar commission,[12] not the mere external facts even of the life of Christ, for which human witness could be sufficient, as in the case of the resurrection. To know these external facts was to know Christ merely "according to the flesh," even though it were the risen Christ appearing in blinding glory; but the true knowledge of Christ was his who became in Christ "a new creature."[13] In that identification lay all; let us examine it somewhat more closely. To him who has not mastered it the letters of St. Paul must remain as a closed book.

It is best to consider it in the first place as accomplished fact, and in its corporate aspect. The Church is the spouse of Christ, His Mystical Body; these two expressions to the Apostle not merely mean the same thing, but apply the same figure. For the explanation we must go to Gen. ii. 24: man and wife are one flesh. For a commentary that pushes the principle of Genesis to the extreme we may

[12] *E. g.*, Eph. iii. 1-13; Col. i. 14; ii. 3.
[13] 2 Cor. v. 16, 17.

turn to 1 Cor. vi. 17, in a passage which anticipates in all essentials the fuller application to the matter in hand found in the context of Eph. v. 31. Man and wife, then, as St. Paul interprets it, form together a moral body of which the husband is the head; and such is the mutual relation of Christ and the Church.

This is the very explicit doctrine of the First Epistle to the Corinthians. Every letter of St. Paul has marked characteristics of its own: this Epistle, if we may so call it, is his ecclesiastical Epistle, largely concerned with Church discipline and practice: on the whole, we expect to find the doctrine there, and we certainly find it. "As the body is one and hath many members, and all the members of the body, many as they are, form one body, so it is with Christ, . . . Now ye are the Body of Christ, and His several members." [14] Within that Body each has his own function, and the Apostle is urging upon them that they should be content with that function, whether of ministry or of spiritual gift or

[14] 1 Cor. xii. 12, 27.

humbler graces, and not ambition higher positions and greater importance, but rather seek before all things for charity. It is significant, too, that the sacraments in which he shows himself interested, here as elsewhere, are those which bear an immediate and obvious relation to this doctrine of the Mystical Body. True, in 1 Cor. vi. 12-20 there is not explicit question of matrimony (as in vii. 39), yet the right union, with all its spiritual significance, is at once suggested by the language used against the wrong one. In the same way, although we may perhaps be surprised to find no clear illustration to the Mystical Body in the treatment of the Holy Eucharist in the eleventh chapter, it is evidently presupposed in the tenth. "Have not they who eat the sacrifices fellowship with the altar? . . . Ye cannot partake of the table of the Lord and of the table of devils." We cannot maintain communion with Christ and communion with devils. The Cup which we bless, the Bread which we break, keep us one with Christ and one with each other; we

are one body, because our one Bread is Christ, entering into us to make us more and more Himself. And St. John Chrysostom, commenting upon this passage, represents the Apostle as explaining himself thus: "Why do I say κοινωνία (communion, participation, fellowship—a difficult word to translate)? We are that very Body itself. For what is the Bread? The Body of Christ. And what do they become who partake thereof? The Body of Christ."

In what follows the great exegete appears to be speaking once more in his own person: "For just as bread, composed as it is of many grains of wheat, is still one substance, in such sort that the grains nowhere appear, but though they are still there, no distinction appears between them, because of the way in which they have been joined together; even thus we are joined to one another, and to Christ. For *thou* art not nourished from one body and yon man from another, but all from the same; wherefore he added, 'for we all partake of the same bread.' And if from one and

the same, and if we all become one and the same, why do we not likewise show the same charity, and become one in this respect also?" But time would fail were we to attempt to show how familiar were St. John Chrysostom and some of the other Greek Fathers with Pauline thought and phrase, and how boldly they adopted and developed it. Having thus spoken of matrimony and the Holy Eucharist in the First Corinthian letter, we may refer to three passages[15] as relating baptism to the Mystical Body, but they are not so clear as other passages, and in any case have to do with the first entrance into the Mystical Body, which will come up for consideration later.

If now we were to collect all the passages in St. Paul's Epistles that deal with this topic of the Mystical Body, once more we should make no end. One important passage in the letter to the Galatians[16] has already been touched upon, and since we are hastening to the Ephesian letter, let us remind ourselves that in writing to the Colossians the Apostle also says

[15] 1 Cor. iii. 1; iv. 15; xii. 13.
[16] Gal. iii. 26-28.

that Christ "is the Head of the body, the Church," [17] that the Church is His Body,[18] that from Him as the Head "the whole body, nourished and knit together by means of the joints and ligaments, doth grow with a growth that is of God." [19]

But it is certainly in the Epistle to the Ephesians that the Apostle lets himself go on the point. Why not? He always has something very definite which he wants to say in his Epistles, and more than one reason may have urged him to give this aspect of his doctrine a fuller explanation; most of all, perhaps, this reason, that it is not a mere aspect, but the very kernel of his synthesis. Dr. Headlam writes truly that this Epistle "is fundamental to a proper understanding of St. Paul's thought. To me Ephesians is Pauline through and through, and more even than Romans represents the deepest thoughts of the Apostle; and to hold, as some would do, that it is a compilation, or that it is largely interpolated, shows an incapacity (in my view) to form a judgment of any

[17] Col. i. 18. [18] Col. 1. 24. [19] Col. ii. 19.

value in critical matters." [20] And yet, characteristically enough, and significantly too, some of the strongest things which the Apostle says in this Epistle are not written, as it were, for their own sake, but presupposed, and thrown in merely as a motive. He gives full and noble expression to the doctrine of the Mystical Body, in urging, as in First Corinthians, the harmonious and loyal discharge of their functions by the several parts of the organism [21] and again in laying down the proper mutual relations of husband and wife.[22] Leading up to the former passage comes his earnest exhortation to unity: "Careful to keep the unity of the Spirit in the bond of peace: one body and one Spirit, as also ye were called in one hope, that of your calling: one Lord, one faith, one baptism: one God and Father of all, Who is above all and throughout all and in all." This tremendous demand for unity, and for the unity of the Mystical Body, has at times been so misunderstood, that it appears to be

[20] *St. Paul and Christianity*, p. viii.
[21] 1 Cor. vi.
[22] 1 Cor. vii.

worth while to quote Dr. Armitage Robinson's exposition of a phrase in it: "By a mischievous carelessness of expression, 'unity of spirit' is commonly spoken of in contrast to 'corporate unity,' and as though it might be accepted as a substitute for it. Such language would have been unintelligible to St. Paul. He never employs the word 'spirit' in a loose way to signify a disposition, as we do when we speak of 'a kindly spirit.' To him 'spirit' means 'spirit,' and nothing less. It is often hard to decide whether he is referring to the Spirit of God or to the human spirit. . . . But at any rate no separation of 'body' and 'spirit' is contemplated: and the notion that there could be several 'bodies' with a 'unity of spirit' is entirely alien to the thought of St. Paul. It is especially out of place here, as the next words show." [23] These next words are the words prefixed by Dr. Armitage Robinson to his commentary on this Epistle: "one body and one spirit."

The Apostle does not attempt to

[23] *Ephesians*, pp. 92, 93.

apply his doctrine of the Mystical Body to all cases. Like that of the Kingdom of God in the Gospels, it has an internal and external aspect; but he does not define accurately the relation of the one to the other. He ordered a fairly ready use of excommunication, both at Thessalonica and Corinth: he knew (how could he fail to know?) that a Christian might lose the faith or fall into grievous sin. But he does not discuss their consequent position in terms of the Mystical Body, and therefore we shall refrain from doing so likewise; rather he presupposes, even in writing to his churches, that the normal Christian enjoys both internal and external fellowship. He never calls them sinners; they are the saints, hallowed within and without, and he would have them walk worthily of their holiness. They are one great body, the Body of Christ; in Christ, ἐν Χριστῷ, they live and move and have their being as that Body, still one, yet ever developing, grows to the full stature of Christ. That evolution is in quantity, till the full tale of the elect be

told; in unity, as the organism increases its power to incorporate and absorb an ever greater and more various multitude; in doctrine even, as the truth handed down comes to be better understood and worked out in all its implication. But the goal, no less than the starting-point, is ever Christ, the final end set before every human being, that great Unity which even irrational creation is designed to promote and expand, the one far-off and all-containing event, the consummation of Old Covenant and New, summing up in Himself and recapitulating all things, according to the dispensation of God, to be realized in the fullness of time.[24]

From what has been said it will be evident that to be incorporated in Christ means for the individual a tremendous change; it means to be renewed within and without. St. Paul, indeed, strains language to the breaking point in his effort to bring home to his Christians the greatness and completeness of the change. It is an abandonment, a death, a cruci-

[24] Eph. i. 10.

fixion of the old man, the old Adam; and the putting on of the new life, the life of Christ. It is an entire offering of oneself to Christ through faith, a faith which, as we have already seen, comprises primarily an intellectual belief, but which the Apostle, speaking of it in the concrete, regards as embracing far more than that belief. Faith usually means to him to cast oneself entirely on Christ, to accept Him unconditionally and without reserve, to accept Him not merely with head but with heart, not merely in principle but in practice, not merely intellectually but with all conceivable consequences. Hence he speaks of faith as an obedience, and disbelief is disobedience; and his ideal is "faith working through charity." [25]

Prior to this faith and without it, not merely the works of the Mosaic Law, but good works of any kind are of no avail for the attaining of grace and glory; but this faith necessarily issues in good works, the good fruit of a good tree. That it must do so is clear from his many exhortations, and,

[25] Gal. v. 6.

following the Old Testament, he insists that God will render to every man according to his works; indeed, in Eph. ii. 10 it is even said that the new creation of the Christian in Christ is for the very purpose of the good works "which God hath prepared beforehand that therein we may walk." Other aspects of this fundamental change are baptism, sanctification, justification. "Ye have washed yourselves clean, ye have been hallowed, ye have been justified in the name of the Lord Jesus Christ." [26] The Apostle speaks of all these things as normally bestowed upon his converts about the same time, without stopping to make the possible distinctions as to precise stages which Catholic theology is bound to introduce; we can see from several passages [27] that the all-embracing faith which he contemplates means unity with Christ no less than righteousness from God. This divine state of the soul he calls also "life" and "glory," not restricting either term to the life hereafter: frequently, too, it is "grace," the word

[26] 1 Cor. vi. 11.

[27] Gal. iii. 26, 27; Philip. iii. 9; Col. ii. 12, etc.

that was to find a permanent place in theological terminology and overshadow the others.

By way of illustration rather than proof, let us take the first half of the sixth chapter of Romans, and paraphrase it very freely; it is the passage that in most points, at all events, sets forth in the clearest and fullest way the nature of the change we have been describing. "We have died to sin;" we have been through a death, the end of a former existence which must never return, an existence of sin, and, indeed, contrasted as an existence of sin with the life we are now leading. But what is this death? It is baptism; baptism not merely brings us into union with Christ Jesus, but more specifically in union with Him in His death. His death becomes our death; in Him and with Him we die; nay, in Him and with Him we are buried, beneath the waters of baptism. This is the Apostle's emphatic way of showing the atoning power of Christ's death; he speaks often enough of Christ suffering in behalf of sinners, yet his more characteristic doctrine,

here as in the matter of adoption, is in terms of identification. But Christ rose from the dead, the Father's glory taking fuller possession, as it were, of His Body, as at the transfiguration. And with Christ and in Christ we rise too from our baptism in glory; it is a new life that is now ours, and to which we have to suit our being and conduct. As surely as we have taken upon ourselves the likeness of His death—for the Apostle here uses the word "likeness," though this is not, either, his most characteristic phrase—so surely the likeness to His resurrection shall be ours. The old man, our former self, is crucified in and with Christ—notice the preposition σύν in composition, which here, as in composition with many other words, carries all St. Paul's system in it—our sinful body (meaning the flesh with its lusts) is destroyed, so that we can serve sin no more. When sin endeavors to press its claims upon us, we can simply answer that the individual against whom those claims held good is dead, and there is an end of the matter. But this death with and in Christ entails

life with and in Him. Christ, risen from the dead, can die no more: He has conquered death, both corporal and spiritual death, but the latter is more especially in question here. He died to sin once and for all, subjecting Himself to it and letting it work its will upon Him; but henceforth it is the Divine Nature which entirely, as it were, dominates Him, and neither sin nor death can touch Him. And so it must be with us. St. Paul is setting forth partly fact and partly ideal. Baptism is death to sin, but the Christian must remain dead to sin, that not being a life with which he may have anything to do; baptism is crucifixion, but in a certain sense, while here below, he must be resolved to remain upon his cross. He is alive with Christ's life, alive with the life that truly matters before God; let him cultivate it more and more, and beware of losing it!

The above may serve to bring out the general trend of the Apostle's thought. It has also brought us to the question of conduct. The practical aim of the Christian, in fact, is

set forth both under a negative and a positive aspect. The negative aspect is the crucifixion of self, of the former self, the old Adam; it implies a renunciation of all within us that tends to sin. We have seen that it is accomplished in baptism, and must be maintained afterwards; but from more than one passage we gather that while there is, so to speak, an essential stage of crucifixion, without which it is impossible to please God, it is still a process that ever admits of greater thoroughness. We can empty ourselves more and more of all that is not Christ and that cannot be assimilated to Him and identified with Him. Thus, the Apostle certainly does not conceive of the Colossians as being at enmity with God; at the outset of his Epistle, for example, he speaks in glowing terms of their faith and charity, and of the fruit which the Gospel is bearing among them. Yet he exhorts them in startling words, "Put to death your members that are on earth," and in his vivid, eager way he sets in apposition with these members "impurity, uncleanness," and the

rest; and a little further on he bids them "strip off the old man with his practices." [28] And so it is with incorporation, with the Christ-life also, which he would have ever more intense; not that it is in reality to break or destroy human nature itself, for this is far from his thought, but it is to raise our nature to a higher plane and a higher activity, and it is only what cannot be so raised that must go. It is not his purpose to create a void, but rather to fill every inch of space, if we may use so material a term, to the best and fullest advantage, that it may be Christ alone that lives and works in us—for Christ is God. Not, of course, that this is pantheism: the Apostle did not think it worth his while to guard against misconstruction in this respect, nor do we: but the divine action is so intimate and so penetrating that he found terms of positive identification alone adequate to express it in our poor human speech and to our very finite minds.

We ourselves, on the other hand, for clearness' sake declare the divine

[28] Col. iii. 5-9.

action to be in the main twofold. "In the language of current Catholic theology," if I may refer once more to what I have written elsewhere,[29] "it is before all else 'sanctifying grace,' which again in the Scholastic terminology of the Aristotelian categories is a *qualitas inhærens animæ*. But this 'quality' represents such a penetration and transformation of the human soul by divine action, that St. Paul and the Fathers have alike strained thought and language to the uttermost to give us some inkling of its supremely intimate and supremely transcendental character. And even those who may themselves feel some difficulty in accepting their teaching on this point will none the less recognize the general drift of their thought." Thus far the divine action in what may be called its static aspect. But it also has a dynamic aspect, the constant energizing of intellect and will; "for it is God Who worketh in you both the will and the act."[30] It is for us to see to it that this divine possession remain not inactive. "Him Who knew not

[29] *Journal of Theological Studies*, vol. xvii., p. 260.

[30] Philip. ii. 13.

sin He made sin for our sakes, that in Him we might become the justness of God, and as His fellow-workers we exhort you not to receive the grace of God in vain."[31] "To put on the Lord Jesus Christ" can be for the Apostle the compendium, not merely of doctrine,[32] but of intensely practical exhortation.[33] With his beloved Philippians he goes in a manner even farther; "let that mind be in you which was in Christ Jesus,"[34] and so he proceeds to the lesson of humility. To those who believed Christ living and working within them, it might seem almost a tame thought to turn to imitate Him; yet this, too, upon occasion is not wanting,[35] for fear the call to consequent action should lack aught in clearness.

To one that had utterly surrendered himself to Christ here below, there could be but one hereafter. St. Paul is so taken up with the immense privileges conferred upon the Christian in this life that he has rather less to say of the next life than one might per-

[31] 2 Cor. v. 21; vi. 1. [32] Gal. iii. 27.
[33] Rom. xiii. 14; *cf.* Col. iii. 10-12.
[34] Philip. ii. 5. [35] *E. g.*, 1 Cor. xi. 1.

haps expect. Yet the body was not to remain crucified for ever, but death was to be swallowed up in victory; and he tells his beloved Philippians of his desire "to set forth and to be with Christ—for that were far better." [36] That will be the Christian's full glory, to which the sufferings of this present time are not worthy to be compared, the glory of the body then matching the glory of the soul, in full harmony and unity with the glory of the risen Christ, "the first fruits of them that sleep. For since by a man came death, by a Man also cometh resurrection from the dead. For as in Adam all die, so in Christ all shall be made to live." [37]

And there we close, in the consummation of perfect union. *Christianus alter Christus,* so it has been said; but he who would have the mind of Paul, of him who himself thought to have the mind of Christ,[38] must master another, a deeper, a more enthralling, a diviner lesson, summed up in words so simple. " 'Tis no longer I that live,

[36] Philip. i. 23.
[37] 1 Cor. xv. 20-22.
[38] 1 Cor. ii. 16.

'tis Christ liveth in me."[39] In this crowning formula the *alter* can no longer find a place.

[39] Gal. ii. 20.

The Christ of the Gospels

ERHAPS the first thought that will strike even the Catholic reader when he sees the title of this chapter will be that it attempts too much, in treating of the Fourth Gospel along with the others. Well, in what follows there is no explicit discussion of the whole question of its relation to the Synoptic Gospels, yet a satisfactory solution, if in the main assumed, at least finds considerable support. For it is St. John who most clearly indicates the general trend of events, and in that sense is our best guide to the previous records. He himself lays tremendous emphasis on fact; it is fact that he has to tell us, and that is to make us believe,[1] even as it was fact that moved, or ought to have moved, the various characters in his Gospel. It was hard fact that made Christ's disciples believe in Him,[2] that convinced Nicodemus that He was from God,[3] that so excited the

[1] John xii. 18, 19. [2] John ii. 11.
[3] John iii. 2.

multitude that they would have made Him King.[4] And at the end we see Thomas actually putting his fingers to the wounds of his risen Lord.[5] "Blessed are they that have not seen and have believed!" Christ was not so very enthusiastic about the belief that was only yielded at the compulsion, as it were, of the external sign;[6] but not to yield it even then was to be without excuse.[7]

To suppose, therefore, with Loisy and some others, that the Evangelist is supremely indifferent to facts, is to do desperate violence to the internal evidence itself, which Loisy is so anxious to exalt at the expense of the external.[8] As a matter of fact, it is St. John that shows the solution at least twice to a difficulty in which the Synoptics, taken alone, would leave us. Why does Christ leave Galilee soon after the feeding of the five thousand? The full explanation is only to be had from John vi.; the great miracle was worked with a purpose, and to

[4] John vi. 15.
[5] John xx. 27.
[6] John iv. 48.
[7] John xv. 24.
[8] *Le Quatrième Evangile, Introduction,* pp. 1, 52, 53.

a large extent failed in its purpose. Christ proposed very explicitly the Sacrament of which it was a figure, and "after that many of His disciples no longer walked with Him."[9] It was a crisis, and a crisis of failure. Yet St. John explains to us also the crisis of success; for surely the wild enthusiasm of Christ's entry into Jerusalem would puzzle us, if we knew nothing of the raising of Lazarus.[10] And so it is with regard to Christ's teaching also. The Evangelist proclaims His Godhead openly enough in his preface and records St. Thomas' supreme cry, after the supreme sign at the end;[11] but he puts no such language as this into the mouth of Christ Himself. Nowhere, for instance, does Christ Himself say, "I am your Lord and your God!" And this is so much more astonishing in his case than in that of the other Evangelists, if only by reason of the two passages already quoted, that here too we may justly feel that we have a clue of great significance. After all, if Christ tells us comparatively so little of His own Person

[9] John vi. 66. [10] John xii. 18-19.
[11] John xx. 28.

in the Synoptics, there is also a marked reticence on the subject in the Fourth Gospel. And why? It is in the records because it is fact. But, we ask again, in reverent study, why did Christ choose that it should be fact?

The rationalist—at all events, the superficial rationalist—will have a false explanation ready, which it may be worth while to stop a while to brush aside. He will take refuge in a theory of sources, and reject what he can as being only in one Gospel, or only two, with an implicit or open suggestion that, if only we would confine ourselves to the best and most reliable evidence, we should find that miracle and prophecy and the like had melted away, and might be treated as accretions due to the heated imagination of a later time. In answer to such a contention it may be enough, in the first place, to cite a couple of sentences from Dr. Sanday, whom no one familiar with his writings will suspect of exaggerating the evidence for miracles. He writes in regard of this evidence as follows: "In the Gospels we have a convergence of evidence

from every one of the larger documents or literary strata that criticism indicates. And the evidence, which is so considerable in quantity, is excellent also in quality." [12] And secondly, we may confirm this by an example, the feeding of the five thousand, already referred to above, an unquestionable miracle, found actually in all the four Gospels. For an example of prophecy we may turn to that of the resurrection. "Nothing is so deeply imbedded in the gospel text as the prophecy of the resurrection; it is thrice repeated and, except that St. Luke does not give it the second time, it is narrated each time in all three Synoptics. St. John gives the prophecy as it was made at a different time (John ii. 19-22)." [13]

No, even in the case of the first three Gospels we cannot explain any reticence as to Christ's Person by any general absence of the supernatural. How then? For there *is* a reticence, and the very proof of Christ's Divinity

[12] Sanday, *The Life of Christ in Recent Research*, p. 213.

[13] Note on Mark x. 34 in the Westminster Version.

from the Synoptics, powerful as it is, only serves to bring it out the more. Almost unconsciously the prayer comes to our lips, "Tell us plainly!" [14] Why did not Christ state at once in plain and unmistakable terms that He was God? That is a question that must be met, if we are to discuss the part which He plays in the Gospels; and it is not to be met by blinking obvious facts. Indeed, the Gospels themselves in more than one place emphasize this reticence. In the very passage just quoted, what the Jews cry is, "If Thou be the *Christ,* tell us plainly." Thus, even in the Fourth Gospel we have evidence that Christ near the end of His mortal life still refrained from publicly claiming even to be the Messiah. Truly, "He did not trust Himself to them." [15] Early in the ministry the devils had been prevented from proclaiming Him such,[16] and so had the apostles after the confession of St. Peter.[17] Nay, even at the trial, as we gather from

[14] John x. 24.

[15] John ii. 24.

[16] Luke iv. 41; *cf.* Mark i. 34.

[17] Matt. xvi. 20 and parallels.

St. Luke, who appears to reproduce the critical part of the dialogue more fully, the first question put to Christ, apparently because even that could not be proved adequately by the witnesses, was simply this, "Art Thou the Christ?" And it was His answer to this, and the reference to Daniel, that brought the cry from all, "Art Thou then the Son of God?" Christ would not refuse to speak before the official judges of His nation, and His second answer they accounted blasphemy, never stopping to consider whether it might not be justified by its very truth.

We may infer from the incident of St. Peter's confession itself that it was by no means obvious even to those who believed in Him that Christ claimed to be the Messiah; it is not said that any thought Him such, there where we should most expect to have the fact mentioned. It was a tremendous confession to make, even to call Him that—to say that in Him were definitely and finally fulfilled all those pent-up hopes, all those vast promises present to the mind and dear to the

heart of Israel. To the apostolic age, indeed, more easily than to us moderns, that confession may seem to have embraced implicitly all that Christ could ever claim to be, and so in the first tale of Christ it may be that no more was said. But, as a modern exegete, little favorable to Petrine claim, confesses, it is characteristic of the First Gospel that in a matter of this kind it adds authentic details of its own. "The passage [Matt. xvi. 17-19] would seem to belong to that cycle of narratives peculiar to Matthew and specially connected with the name of Peter, *cf.* xiv. 28 *ff.*, xvii. 24 *ff.*, current among the Jewish Christians of Palestine of the writer's day." [18] St. Peter had done something more than repeat his first lesson.[19]

But Christ forbade even the lesser title; how much more the greater! The rationalist craves for evolution, in the teaching of Christ as in all else, forgetting that in things human there can be loss no less than gain, failure no less than success. So it was with

[18] *The Gospel According to St. Matthew*, edited by P. A. Micklem, M. A., p. 167.

[19] John i. 41.

Christ's ministry, which finds its climax in the gibbet of Calvary. In John iii. 18, where there is mention of "the only begotten Son of God," we appear to have the Evangelist's own reflections. But if in John v. 25, in the early Judean ministry we find Christ speaking of Himself as the Son of God, it ends in His leaving Judea by reason of the peril to His life.[20] We have nothing of this kind in Galilee; in the Sermon on the Mount, it is true, we have a striking assumption of an authority superior even to that of the Old Testament, but soon this language, too, is laid aside, probably a little before the crisis of failure in John vi. already spoken of, and the sincere must learn through parables, and the malevolent be baffled by them. The multiplication of the loaves is the last great chance for Galilee, though it is repeated before the final departure. After that there remains but outlying Jewry, in the north and across Jordan, and then Christ sets His face finally towards Jerusalem, to put forth His claim

[20] John v. 18; vii. 1.

once more at the centre of doctrine and worship, and to be done to death for it, because it behooved not that a prophet should die out of Jerusalem.[21]

No doubt there was a sparing of the weak. For one in mortal shape to come to the Jew and claim adoration from him as the Lord, the God of his fathers, would have been under any circumstances a terrible shock to the Jew, although, in the light of our growing acquaintance with apocalyptic literature, we must perhaps conclude that it would not be quite so great a shock as had been thought previously. But the Gospels do not let us stop there; they show us violent enemies dogging Our Lord's footsteps, and working to discredit and destroy Him. The promises had been fulfilled beyond the wildest hopes of the chosen people, their God had come among them and lavished His mercy upon them, but they hardened their hearts. The Eternal Father could acknowledge His Son at His baptism, the opening of the public ministry, and at the transfiguration, designed

[21] Luke xiii. 33.

to strengthen the most chosen of the apostolic body: the devils could proclaim Him, when they were not stopped:[22] but the God-man Himself must be largely silent, because open speech would mean a premature end, the curtailing of His appointed time.

Perhaps—and this is only a tentative suggestion—this may be the true explanation of a difficult incident, John x. 34-36. Even the title "Son of God" was not as plain as "God" simply, the expression had been used several times in the Old Testament of mere creatures,[23] and Christ Himself had applied it to peacemakers.[24] No doubt He chose it because it expressed truly His own divine Nature; but, in accordance with what has already been said, He may also have chosen it because it did not express it with absolute necessity, as the only possible meaning. May we not suppose, then, that He was reminding His opponents that He had not committed Himself to a clear and demonstrable claim to Divinity, that they had not sufficient

[22] Mark iii. 11; v. 7, the latter with parallels.

[23] *E. g.*, Gen. vi. 2; Job i. 6.

[24] Matt. v. 9.

warrant for accusing Him of the supposed blasphemy, that whatever the goal to which He was endeavoring to lead them, He had not as a matter of fact chosen to "tell them plainly?" How much meaning He would put into it they still had to see, and if they drew too hasty a conclusion He would check them. On this interpretation we could keep the double antithesis which the text itself seems to suggest; Christ had received a higher commission from the Father, but was content with a lesser title. In the end, it may be noticed—going back to the trial as in St. Luke—the Sanhedrin appear to have taken the term in its fullest significance,[25] perhaps because of the preceding reference to Daniel vii. 13, which we know from the Book of Enoch[26] to have been much emphasized in current apocalyptic.

Our Blessed Lord, then, did not set forth His own Person and mission to His hearers in terms adequate and easy to comprehend; in any case it would have been a shock to them, and under the existing circumstances it

[25] Luke xxii. 70, 71. [26] Chaps. xlvi., lxii.

would have compromised His own safety—always supposing, of course, that it was not His mind to use miracles for His own protection. On the other hand, what He sought for was absolute faith in Himself, unconditional surrender. In this we notice that He is at one with His great Apostle, St. Paul, whose characteristic standpoint and aim has already been explained. The Apostle yields himself without reserve to Christ, and exhorts all others to do so; and Christ Himself is trying to win all to Him, to the same self-abandonment and utter confidence. Only there is a difference; the Apostle, as we have seen, was steeped in dogma, and his desire for union with Christ, his actual union with Christ, was that dogma in action. "I know Whom I have believed," he cried;[27] there was no lack of definiteness in the faith he held and taught. But in the nature of the case, such as He suffered it to be, Christ could not unfold all that His Apostle was to write and tell of Him; He asked for faith, and still more faith,

[27] 2 Tim. i. 12.

and worked miracle upon miracle to prove His right to it, but the full and true content of that faith He did not clearly expound. An analogy crosses one's mind of Lord Kitchener in the early days of the War, when there was the first urgent call for recruits. There was a fine response, but ever and again a paper or a speaker would endeavor to draw from Kitchener what in very truth the full quota was to be that would finally satisfy him. And Kitchener would smile, and ask for more men, and still more, and would set no limit, so that we may well say and believe that he saw the need, not of any fixed number, but of all that could come. And Christ asked for faith, and encouraged faith, and was against all that could limit it; and Who could thus draw all men to Himself, save He to Whom alone all men belonged?

Such is the purpose of Christ that we find in the Gospels, and it is on this purpose that we can base our first contention, that the claim to Divinity is truly there, implicitly no doubt, but plain enough for us to understand,

and plain enough, at any rate, to lead on those who heard and saw Him, if they would follow in good faith. Indeed, it is an interesting fact, not very convenient for the rationalist criticism of our time, that, judged upon the mere reading, the Christ of the Synoptics may be said to be more self-centred than the Christ of St. John. In the Fourth Gospel Christ is constantly referring all to the Father, partly in the intimacy of His disciples, partly in greater boldness of speech at Jerusalem. And to St. John such references were precious; the whole subject of Christ's Divinity was one of those which he wished to bring into fuller light so that he selected what suited his purpose. The other Gospels contain a large amount of traditional matter; St. John's is entirely his own, deliberately undertaken to supplement the work of his predecessors, and Christ's Divinity is the main theme throughout. At a later time, when all eyes were upon him, and the veneration of the Christians even went so far as to deem him immortal in the flesh, he appears to have

felt the need of another chapter to his Gospel, to confute that legend—for Christ was already, as we may suppose, returned in judgment upon Jerusalem, the rehearsal of a vaster tragedy—and to point them to the see of Peter, to the abiding shepherd of the flock. But a better key to the Gospel as a whole is found in what may well have been the original conclusion, the end of the twentieth chapter, where St. Thomas yields supreme homage, and the Evangelist avows that "this is written that ye may believe that Jesus is the Christ, the Son of God." "The Son of God" at the end, "The Word" at the beginning. This Sonship has after all a deep meaning of its own, and we can see that St. John was interested, not merely in Christ's Divinity as such, but also, if we may so put it reverently, in the manner of it.

But in the Synoptics, in the more popular tradition, little of this is recorded, and instead a certain self-assertion—for such it truly was—which would be little edifying except as the indirect indication of claims that

could know no limit. The leper beseeches Him on his knees: "If Thou wilt, Thou canst make me clean."[28] What a confession! Is language of this kind to be encouraged? Will not Christ say that He is but the humble instrument of the Almighty's power and mercy? Swiftly comes the answer, "I will; be thou made clean." And swiftly the deed too; the implicit claim is there, and the divine ratification. There is nothing like this in the lives of the saints; or if perchance some analogous incident might be found to the single cure, there is no case of a systematic attitude such as this. In the very next incident (following St. Mark's order) we have something stronger still. The paralytic is let down before Christ, Who bids him be of good cheer: "Thy sins are forgiven thee!" And at once the Scribes and Pharisees deem this blasphemy: "Who can forgive sins save God alone?" Surely here, if Christ knew Himself a mere creature, He would be bound to answer, as would every priest of God that hears con-

[28] Matt. viii. 2 and parallels.

fessions, that it was not in virtue of any power of His own that He had declared the sins forgiven, but as the representative of God. And He would have told the objectors that they were right enough in saying that God alone could forgive. What happens? "That ye may know that the Son of Man hath power to forgive sins!" Not a word of explanation or refutation. They say only God can forgive sins? Very well, Christ will assert emphatically none the less that the power is His, and once more work a striking miracle to prove it. Soon afterwards He claims to be "Lord of the Sabbath." [29] It is not necessary to pursue the story further. These episodes were not of a nature to furnish direct evidence of a claim to Godhead, but their cumulative effect upon the well-disposed Jew must have been the same as upon us. We notice this especially in the case of the Gospel which at first sight seems the farthest from putting forward any such "metaphysical" views; the rationalist forgets that real dogma may be present-

[29] Matt. xii. 8 and parallels.

ed in a popular way no less than in a scholastic treatise. Dr. Dean, in his admirable introduction to St. Mark's Gospel in the Westminster Version, has not hesitated to say, "The distinct purpose of the Second Gospel is to portray Jesus as 'Lord of all,' " taking St. Peter's words in Acts x. 36-43 as the summary of the Petrine gospel. "The simple, unstudied narrative is left to speak for itself and to convince the reader that 'truly this man was Son of God.' His Divinity reveals itself as it were unconsciously and without effort."

Nevertheless, as we have already seen, Christ was not left without witness of a more direct kind, and witness that in the circumstances could hardly be called ambiguous. His Heavenly Father acknowledges Him at His baptism and transfiguration; the devils acknowledge Him, and are silenced, not because they lie, but because they know;[30] His future vicar acknowledges Him, and, indeed, wins the office through that confession. The testimony of His Father and of

[30] Mark iii. 12, *et seq.*

the devils was little likely to be cited in court, and that of St. Peter was given in sufficient privacy to be followed by an injunction to silence; it remained only that Christ should bear solemn testimony Himself when the supreme hour came, and at the challenge from the high-priest He was silent no more. Need other passages be cited? "No one knoweth the Son save the Father," [31] a claim more significant than that of His own knowledge of the Father; the Father alone could plumb the depths of His Son's being. And in the Synoptics, no less than in the Fourth Gospel, Christ is more insistent in His claims as the end draws near, when all Jewry had been evangelized, and His work consummated, and there was left naught save to give Jerusalem the final call. The parable of the heir [32] says so little, and withal says so much! And it is pressed home by that pertinent question, "How then doth David call him Lord?" [33]

The resurrection set the seal upon

[31] Matt. xi. 27; *cf.* Luke x. 22.
[32] Matt. xxi. and parallels.
[33] Matt. xxii. 43.

all. And during the forty days that elapsed before His ascension Christ spoke to His Apostles of the Kingdom of God—that royal supper, refused by those at first invited, but filled with the Gentiles, good and bad, wherein it was guilt to lack the festal garment of charity.[34] In a sense the Church may be said to have been begun when Christ first sent out His apostles, with authority only from Himself, to preach and heal: later He made them priests, at the Last Supper, bidding them do what He had done; but now He gives them power to forgive sins, and a universal mission for the world, only bidding them await the Paraclete and His final gifts. Much He has to tell them, but this was not the least lesson, that all power was given Him in heaven and on earth,[35] that He was to sit at the right hand of God,[36] that it was He Who should send forth the Promise of His Father upon them,[37] that it was well to call Him their Lord and their God.[38]

"Verily thou art a hidden God!" [39]

[34] Matt. xxii. [35] Matt. xxviii. 18.
[36] Mark xvi. 19. [37] Luke xxiv. 49.
[38] John xx. 28. [39] Isaiah xiv. 15

Be that our last thought, the cry of the prophet of old, true of Christ in His mortal life, and true of Him today. We may perhaps hope to persuade the rationalist that Christ could not announce openly and definitely His full claims, because it would have meant premature death. But, looking at the matter with the eye of faith, we see far more than this. The least act of Christ had an infinite dignity, could offer an infinite reparation of honor to His Heavenly Father, far outweighing any outrage from sinful man. But He suffered so much, not merely to impress upon us vividly the appalling horror of sin, but also to teach us that to live worthily is to suffer, that love craves for suffering, nay, that the Cross is God's most gracious gift. And who in this War has not strained for the sight of the Crucified, and of the Mother with the heart transfixed? If, then, we behold so great a mystery, Divinity itself manifest in word and work, yet so long hidden to human ken, and then cowering, as it were, from Its enemies, afraid, we almost say (and

does not the Gospel speak of that fear in Gethsemane?) to appear or to speak—where is the answer save in Love, Love proving itself, and proclaiming wherein it must ever be proved? So also it is in the Spouse of Christ, the Church, so hidden and suffering so much, and yet so manifestly divine in word and work; it is Christ suffering once more in His Mystical Body, and inviting His members to suffer with Him, to make up what still lacks.[40]

"For the Jews demand signs and the Greeks seek after 'wisdom;' but we—we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles folly, but to those who are called, whether Jews or Greek, Christ the power of God and the wisdom of God." [41]

[40] Col. i. 24.

[41] 1 Cor. 22-24.

Christ In Type and Prophecy

E have considered the conception of Christ that St. Paul, enlightened by direct revelation, had formed for himself, and all that he claimed for his Divine Master; we have seen likewise all that Christ claimed for Himself, and whither He sought to lead those who believed in Him. Not, as has been explained, that these claims were always urged openly and explicitly; but still those who were in good faith had more than enough light to guide them. Now we may go back yet further, as far back as ever we can go at all, and see Christ foreshadowed before He came. He was foreshadowed both in word and deed, that is to say, both in type and prophecy. Our title, therefore, has been chosen simply as the most fitting description of the subject-matter; it is also well-known as the title of an admirable work by that veteran Biblical scholar,

Father A. J. Maas, S.J., to which the reader may be referred for a more adequate treatment of the subject.

What is a type? Confining ourselves to matters of exegesis, we may say that a type is a person or fact or incident which is intended by God to signify or represent some other person or fact or incident. That types are to be found in the Biblical narratives, in the sense that the sacred writer takes them to be such and represents his characters as doing the same, the greatest unbeliever will hardly deny, however he may explain it. It may be enough to point to those words of Our Lord, "Henceforth thou shalt catch men;"[1] the catch of fish, in the mind of Our Lord and in the mind of the writer, is a type of the catching of men, and no sane man can doubt that that is truly the sense of the passage. But in this chapter we have to deal with types of Christ, with Messianic types, wherein there is, of course, ampler room for skepticism. The unbeliever—using the word in a rather wide sense, seeing that nowa-

[1] Luke v. 10.

days Protestant canons and even Protestant bishops come under the same condemnation—the unbeliever may feel in honor bound to "hack his way through" the historical evidence for miracle and prophecy, but at types he can afford to smile. And, indeed, we had best leave him smiling; types are rather for the believer; they enlighten and console him, while their use in practical controversy is small.

That there *are* types in the Old Testament is clear from the New Testament itself and from the teaching and tradition of the Church in all ages, and is an article of faith. There is no need to prove this here, but the student may be referred to Father Pesch's monumental work *De Inspiratione,* where he treats of the typical sense. A certain caution needs to be observed in speaking of types. We are not free to make a type of anything we please, but we need some justification in Scripture or tradition. To assert a type is to assert that God Himself intended some event or the like to bear this special meaning, and to know the mind of God in the mat-

ter we need the light of revelation. Many types are indicated in the New Testament, and some others in tradition; apart from these, it seems more reverent and, as a rule, obviously more veracious to abstain from propounding, not to say inventing types, —and to content ourselves with speaking merely of an accommodated sense. As a matter of fact there is ample warrant in the Fathers of the Church for suggesting an accommodated meaning for the words of Holy Scripture which objectively is not in them, not being intended either by Almighty God or His interpreter as the literal or typical sense; these hallowed words in any case have an unction of their own, and the lesson, couched in such terms, sinks in more deeply.

Of the many types let us take but one, perhaps the most significant of all, the paschal lamb. The story how Moses celebrated the first passover is told in Exodus xii. "By faith," we are told,[2] "he celebrated the passover and the sprinkling of the blood."

[2] Heb. xi. 28.

How gladly had we seen the theme worked out in that mighty Epistle, wherein it would have fitted so well! Nor can we easily suppose St. Philip to have been silent touching the paschal lamb when he spoke[3] of Him Who was "led as a lamb to the slaughter" in his exposition of Isaiah liii., a homily which again we find it hard to have lost. St. Peter, in 1 Peter i. 19, may well have had in mind the "lamb without blemish" of Exodus xii. 5, but he too refrains from enlarging on that aspect of Christ's death. St. Paul, on the other hand, in 1 Corinthians v. 6-8, touches on the subject in brief but pregnant words: "Know you not that a little leaven leaveneth all the dough? Cleanse out the old leaven, that you may be new dough, free from leaven, as, indeed, you are. For our passover hath been sacrificed, even Christ. Wherefore let us hold festival, not with old leaven nor with leaven of malice and villainy, but with unleavened bread of innocence and truth." This Epistle was probably written

[3] Acts viii. 32.

about the time of the passover, and the true passover for Christians, the Apostle says, is Christ.

But what shall we say of St. John? "Behold the lamb of God, behold Him Who taketh away the sin of the world."[4] Like St. Paul, St. John had learnt his first lesson well. To St. Paul Christ had said: "Saul, Saul, why persecutest thou *Me?*" And ever after the Apostle's central doctrine was the corporate identity, so to speak, of the Christian with Christ in His Mystical Body. To His young namesake and disciple—indeed, his relative, seeing that their mothers both appear to have been related to Our Blessed Lady—the Baptist had pointed out the true Lamb of God, even at the time when before their eyes, very likely, those other lambs were being taken to Jerusalem for the feast. How deep the lesson sank, the Johannine writings still bear witness; and incidentally we are furnished with another link between the Fourth Gospel and the Apocalypse. To put it in the guise of statistics, of

[4] John i. 29.

the three words which occur in the New Testament for "lambs," one is found only in Luke x. 3 (*arnas*), and is allied to *arnion;* and *amnos* is used in Acts viii. 32 (the word being repeated from Isaiah liii. 7) and 1 Peter i. 19, otherwise only in John i. 29, 36 (in both cases the Baptist's words). But *arnion* we find only in John xxi. 15 and in the Apocalypse, and there we find it twenty-eight times. It is hardly too much to say that "the Lamb" is the central figure of the Apocalypse; after the first four chapters there are but few that contain no reference to Him, and to set forth all that St. John has to say on the subject would be to write a small commentary on the work. It is well worthy of our pious meditation, and for the passage that supplies a key to the whole we may go to his Gospel, to John xix. 36, where his solemn witness ends with the explanation: "For these things came to pass that the Scripture might be fulfilled, 'not a bone of Him shall be broken.'" The quotation is from Exodus xii. 46; the while the Jews were celebrating their

passover, Christ, the true Paschal Lamb and saving Sacrifice, was fulfilling that type upon the cross. And the bones were to remain whole for a glorious resurrection, that the Lamb might reign over the redeemed.

Let this much, then, suffice for this one type, so rich in deepest meaning, and let this one type suffice for all. At least, it may suffice where there is type and no more. But by a certain compenetration a type, or rather what is said of the type, may contain within itself what is proper to the antitype, which glows through, as it were, and manifests in large outline what we might only vaguely distinguish if our eyes were closed to all save the type itself. This mingling of type and prophecy we naturally come to consider next; and we cannot have a better guide in the matter than the Angelic Doctor himself, who was no less wide and deep as an exegete than as a theologian. In the preface to his commentary on the Psalms he writes as follows:

"Prophecies are sometimes uttered about things which existed at the

time in question, but are not uttered primarily with reference to them, but in so far as they are a figure of things to come; and therefore the Holy Ghost has provided that when such prophecies are uttered, some details should be inserted which go beyond the actual thing done, in order that the mind may be raised to the thing signified. Thus in Daniel many things are said of Antiochus as a figure of Antichrist; wherefore some things are therein read which were not accomplished in the case of Antiochus, but will be fulfilled in Antichrist. Thus, too, some things are read about the kingdom of David and Solomon, which were not to find fulfillment in the kingdom of these men, but they have been fulfilled in the kingdom of Christ, in figure of Whom they were said. Such is Psalm lxxi., 'Give to the king thy judgment, O God,' which according to its title deals with the kingdom of David and Solomon, but there is something said therein which exceeds the power of that kingdom, viz., 'In his days shall justice spring up, and abundance of

peace, till the moon be taken away,' and again, 'He shall rule from sea to sea, and from the river unto the ends,' etc. This psalm therefore is expounded of the kingdom of Solomon, in so far as it is a figure of the kingdom of Christ, in Whom all things there said shall be fulfilled."

In writing thus St. Thomas doubtless had in mind St. Jerome's commentary on Daniel xi. 21 *ss.*, wherein the latter gives it as the current Catholic opinion of his day that Antiochus was a type of Antichrist, "and that what befell Antiochus beforehand in part, is to be accomplished in Antichrist in full. And that this is the wont of Holy Writ, to anticipate in types the truth of things that are to be, as in what is said of the Lord Saviour in Psalm lxxi., which has Solomon's name prefixed to it, whereas all that is said of Him cannot apply to Solomon. For he did not endure 'with the sun and before the moon, throughout all generations,' nor did he 'rule from sea to sea, and from the river unto the ends of the earth,' nor did 'all nations serve him,' nor did his

name 'endure before the sun,' nor were 'all the tribes of the earth blessed in him,' nor did 'all nations magnify him.' But in part and, as it were, in a shadow and image of the truth these things were anticipated in Solomon, that they might be more perfectly fulfilled in the Lord Saviour. As therefore the Saviour has both Solomon and the other holy men as a type of his coming, so Antichrist has that most wicked king Antiochus. . . ."

And, indeed, is not such a method of exposition found in the first discourse of St. Peter himself, both in Acts ii. 16-21 and Acts ii. 25-32? But not to linger on the exegesis of such passages, we may notice that this principle of compenetration was set forth at length by one whom Cardinal Billot[5] has called "one of the princes of modern exegesis," M. l'Abbé Le Hir, formerly professor at St. Sulpice, who died in 1868. Cardinal Billot himself, in a series of articles in the *Etudes* on the Parousia, begun in June, 1917, has based much of his own work on M. Le Hir and has quot-

[5] *Etudes*, June 5, 1917, p. 557.

ed largely from him. M. Le Hir's treatment of the subject is to be found in *Etudes Bibliques,* a collection of former articles, etc., of his, collected into two volumes and published after his death, in 1869, by M. l'Abbé Grandvaux, Director of St. Sulpice; the relevant article is entitled, *De l'interprétation des prophéties.* Here it is at once more interesting and more important to quote for the most part Cardinal Billot himself. The article most to our purpose is the first of the series, in the *Etudes* for June 5, 1917. His Eminence insists that prophecy differs from history in its perspective,[6] its subject-matter,[7] and the end it has in view.[8] As regards the subject-matter, which is the heading that chiefly concerns us, it is the function of prophecy to set forth an event in all its bearings, such as it is in the scheme of Divine Providence.

"In prophetic oracle the subject-matter becomes twofold, and is shared between two series of events (in French, *plans*), the one farther off, wherein is the chief, the major,

[6] Page 551. [7] Page 553. [8] Page 558.

the more important event, occupying as such the background in the general perspective; the other nearer, wherein is the event that I might say belongs to the foreground, prior to the principal event in the order of time, but destined by God in the arrangements of His providence to be the figure thereof, the type, the rough draught, and therefore also the living prelude." [9]

One more enunciation of the same phenomenon may be cited from Father Pesch's work *De Inspiratione*, already referred to; as a matter of fact the following translation is that given in the Westminster Version in the note on Mark xiii. 4:

"When there is question of *prophecy by fact* or of types, the prophet sees the unity which exists in the divine mind between the event signifying and the event signified, and therefore speaks of type and antitype without discriminating between them; moreover as these two, in the intention of God, are part of one and the same design of providence, the proph-

[9] Page 556.

et assigns to the type itself [or better, passes from the description of the mere type to enlarge upon] that complete accomplishment of the divine promise which belongs to the antitype alone." [10]

How rich a field of vision is opened by such a treatment of types, the example of Psalm lxxi. has already perhaps sufficiently shown. But one more may be reproduced from Cardinal Billot's vivid pages, by reason of its great importance. After quoting Isaiah vii. 13-16, he writes:

"Here there is undeniably question of the Messiah, of Him Who to this beautiful name of Emmanuel will unite others no less significant, enumerated in a following chapter, those of Wonderful, Counsellor, Mighty God, Father of Eternity, a Prince of Peace. But what are we to say? Did Isaiah believe in the immediate fulfillment of his oracle, and consequently in the immediate coming of the Messiah, that he should reckon thus by the age of the wonderful child the time when Judah should be delivered

[10] *De Inspiratione*, p. 506.

from the grasp of the two confederate kings, and the enemy country (Syria and Samaria, Damascus and Ephraim) be ravaged and devastated? Or must one perhaps twist from their natural meaning these significant words, For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken?' (Isaiah vii. 16.) But let us distinguish the accomplishment of the oracle in the person of the true Emmanuel, from its preliminary accomplishment in the person of the figurative Emmanuel; for see, there is another mysterious child upon the scene, who is about to be conceived, who is about to be born, to whom a symbolic name will be given, a guarantee to the house of David of deliverance from the danger wherewith it is menaced before the time be come for the first stammerings of the newborn babe. This is the child of whom the prophet says, a few lines lower down, 'And I went to the prophetess, and she conceived and bore a son. And the Lord said to me, Call him

Maher-shalal-hash-baz,[11] for before the child know how to cry, My father, my mother, the riches of Damascus and the spoils of Samaria shall be carried away before the king of Assyria.' And in him, in this child, the Emmanuel oracle shall receive forthwith a first fulfillment, certain pledge of the second, which it will only have several centuries later, but then no longer in the shadow of a figure, but in the fullness of reality." [12]

The Cardinal then again quotes some words from Le Hir:

"The Messiah Whom Isaiah announces in such magnificent terms, is only later to appear in person, but He is about to be born in figure. There will be born, then, a child of Isaiah, and the symbolic name which will be given him before his conception will denote the impending devastation of Damascus and Ephraim, or, in a higher sense, Hell vanquished and despoiled by the Messiah." "It would be easy," continues Cardinal Billot, "to multiply examples of these proph-

[11] Literally translated, probably, "Swift booty, speedy prey."

[12] *Études*, June 20, 1917, pp. 695, 696.

ecies with a double accomplishment, wherewith Scripture abounds, intimately connected as they are with the economy, already set forth, of figurative events which Divine Wisdom destined to be from age to age so many first representations and effectual anticipations of the mysteries of our religion." It were a labor of love, also, to set them forth in these pages; but it is time to pass to prophecies which refer to Christ exclusively. Here a couple must suffice; the material is too vast to be dealt with in a brief space, except by way of indicating general outlines and a few examples.

Our first passage may well be from the book of Genesis, the prophecy of Jacob touching Judah in Genesis xlix. 10. It is explicitly a prophecy of what is to befall "at the end of the days." As to the meaning of these words, the Oxford Hebrew Dictionary [18] seems to be right in calling them "a prophetic phrase denoting the final period of the history as far as the speaker's perspective reaches; the sense thus varies with the context,

[18] Brown, Driver, Briggs, p. 31.

but it often equals the ideal or Messianic future." It is natural, therefore, that Judah's Messianic glory should be portrayed when the turn of that patriarch and tribe comes; the context is decidedly in favor of Messianic prophecy. The correct translation of the passage appears to be:

The sceptre shall not pass from Judah,
Nor the staff from between his feet,
Until he come whose it is,
And to him shall be the obedience of the peoples.

The "staff" is the commander's staff, held like a standard between the feet; Judah rules in peace and commands in war. The critical verse is the third, and to that we may confine our attention. The rendering here given has an overwhelming mass of textual authority behind it. It is the rendering of the Peshitta, or what may be called the Syriac Vulgate: also of the Targum Onkelos, or earliest Aramaic paraphrase, and of the later Jerusalem Targum: and of the Septuagint and Old Latin versions, which clearly suppose the Hebrew text for which

we are contending, but besides the translation given above, also show, occasionally, a less good rendering of it: "Until that which is his shall come."

Before we speak of the rest of the textual evidence a word of explanation is necessary. The Hebrew *letters,* in which alone the original text was written, are all consonants, only a few of these consonants being also used in certain circumstances to signify vowels. An elaborate system of *marks* or points, mostly below the letters, was introduced by the rabbis somewhere after the fifth century A.D., partly to signify *all* the vowels and partly to guide the reader in public recitation in the matter of pauses, etc. Now the *complete* reading presupposed above by the words, "whose it is" is *shelloh,* but the only part *originally* written would be the three letters *sh-l-h,* the *l* not requiring to be written twice. How those three letters were taken the evidence already adduced amply shows. The only rival to the three letters as a reading is that of the Massoretic or traditional rab-

binical text, which puts in a fourth letter, the letter used for the vowel *i*, thus, *shil-h*, read always as *shiloh*, with no very obvious meaning, but taken in the Anglican versions as a proper name, "until Shiloh come." But there is an absolute consensus of early authorities against this intrusion of the *i*, so much so that if there were a few more instances of the same kind of thing, we should be driven to support a deliberate falsification of the text, which as things are can scarcely be in question. Forty manuscripts of the Massoretic text itself have only the three consonants, and likewise the Samaritan Pentateuch, and in reality St. Jerome's Vulgate also; for the rendering, "he that is to be sent," is obviously due to the last of the three letters, the soft *h*, being read by mistake as the hard *h*, which is very like it. There can be no question of an *i* having been present in the Hebrew original. One more complication; the reading "Shiloh" *might* be adopted, even with the three letters only, but everything is against this, for it gives

no satisfactory meaning and, as has been said, all the early evidence which *does* show how the three letters were taken is against it.

Such is the textual argument sufficiently simplified, it is hoped, to be intelligible to the general reader. There are one or two grammatical difficulties in the rendering adopted, but they are far from insoluble, and are not worth discussing here. As for the substance of the prophecy itself, the accomplishment of it is fairly obvious. The Jews were practically self-governing down to the time of the Machabees, notwithstanding the short exile even of Judah, and some periods of oppression, notwithstanding also the fact that after the exile, more especially, their country formed part of larger empires. It is the Herods and the Romans that mark the real end of self-government; it is in the lifetime of Christ Himself that Rome begins to govern Judah directly. We cannot but think of this prophecy when we repeat that Christ "suffered under Pontius Pilate."

From one of the earliest we may

pass to one of the latest prophecies, that of Malachy i. 11, where again the context urgently demands a prophecy of this kind, of the total abolition of the Mosaic system of sacrifice, which is being carried out in such a mean and unworthy spirit. Let the priests take the victims they think good enough for God to the governor, the Jewish representative of the Persian suzerain, and see what *he* will say! God will no more accept an offering from them! And then comes the verse which, as the former Louvain professor, Canon van Hoonacker, says in his admirable treatment of it in his large edition of the Minor Prophets,[14] "can only be understood as presenting a feature of the divine cult proper to the Messianic era." The prophet speaks once more in God's name, and we are transported to that era, although grammatically the construction is in present time—at least that seems the better interpretation, though there is ample warrant in Malachy himself [15] for simply translating

[14] *Les Douze Petits Prophètes*, p. 713.

[15] ii. 3; iii. 1, 17.

by the future, if that be thought smoother. But this point is not in dispute. The important words may be rendered thus, "In every place incense is offered to my name, and a pure oblation," or else, since the word rendered "incense" may possibly be itself a participle, "incense is offered, sacrifice is brought to my name, even a pure oblation," or else again, but with a deletion of a letter, the necessity for which makes this rendering less likely, "there is sent up in smoke, there is offered, a pure oblation." Thus is the one great and universal sacrifice of the Gentiles foretold; and what the present writer has long felt to be the clinching argument for this prophecy, as for the preceding, lies in the truly desperate attempts of non-Catholic and more or less rationalistic writers to get out of it!

One last important question may be briefly touched. In speaking of St. Paul's, and again of Christ's own presentment of His claims, emphasis was laid on Christ's Divinity; is not this, then, foretold in the Old Testament? A word of caution here seems neces-

sary. The names given to the Messiah by Isaiah, "Emmanuel," [16] "Mighty God," [17] might seem to put the question beyond all dispute. But we have to remember that such names are found often enough borne by ordinary mortals; indeed, as the copula ("is," "are," etc.) is never expressed in Hebrew, we cannot tell for certain whether, for example, we should render Emmanuel "God with us," or "God *is* with us," in which latter case the name might even more easily be purely symbolic. And the same is true of the other names, such as Josedec (or Yehozadak, "God [is] righteous," Aggeus i. 1), and the Holy Name itself (Yehoshua, Yeshua, or Josue, "Jehovah [is] salvation"), which occurs fairly often in the Old Testament. Still, the names, given in Isaiah with such emphasis, were a strong indication, emphasized again by such passages as those we have seen in Psalm lxxi., and again by not a few such as Isaiah xl., signifying that it was in truth God Himself Who was waiting to come to His people.

[16] vii. 14. [17] ix. 6, as in x. 21.

For us, looking upon them all in the light of after events, they are enough; but perhaps we are apt to forget how inconceivable the Incarnation would of necessity appear to any mortal mind before it actually took place. At least we can say that when Our Lord was actually there to lead them on by word and work, then they should have followed, and in doing so they would have understood all that went before.

Edersheim at the beginning of his *Life and Times of Jesus the Messiah* quotes two sayings from the Talmud: "All the prophets prophesied only of the days of the Messiah," and again, "The world was created only for the Messiah." And, indeed, all things were, and are, to be brought to a head in Christ;[18] unity with Him, as we saw, is the end put before the Christian in the New Covenant, to which all creatures are to help, and to this the Old Covenant was to lead. Where we have Christ in type or prophecy, we only have a more explicit assertion of the whole course of the world-movement.

[18] Ephes. i. 10.

The Christ of Experience

N attempt has been made in these pages to show the concept of Christ which St. Paul had formed to himself: to consider, also, how Christ presented His own Person to those among whom He worked; finally, to glance yet further back and to see how He had been foreshadowed under the Old Covenant. But the modern man will ask: "What is Christ to mean to *me?*" And what is His message for our time, for our cities, for our men and women? Does Christ really matter? Is there any workable theory as to how He is to matter? These and many other such questions we may sum up under a single heading, "The Christ of Experience," and attempt but a partial answer thereto, for otherwise "the whole world would not hold the books that should be written."

St. Ignatius of Loyola certainly thought that he had such a workable

theory of the practical significance of Christ, and endeavored with all his might to press it upon his fellow-men, so much so, indeed, that it appears fairly safe to say that he considered the giving of his *Spiritual Exercises* to be the most important work of the members of his Order. These *Exercises* represent, as it were, his philosophy of the life and teaching of Christ, and that in the form which he thought best suited to influence men; they represent Christ, but Christ in action, and Christ in action means the Christ of experience. The chief truths of our religion are there, but organized by a master-mind for a tremendous offensive. The delicate psychology of the *Exercises* and their historical significance need not be dwelt upon here. The end of the nineteenth century, indeed, marked a new era in their history, in that it saw them extended to all ages and classes of Catholics, even to the opening of a number of special houses for the purpose. A survey of the movement may be found in Father Plater's *Retreats for the People,* in the *Westminster Li-*

brary. It has even spread to those outside the Church, and in Bull's *Threefold Way* we have an attempt to interpret the *Exercises* to Anglicans, while in the pamphlet *Towards a New Way of Life: a Review and Re-dedication,* published by the Student Christian Movement, we have a presentation that is meant to be palatable even to Nonconformists. Needless to say, in these two non-Catholic works there are some significant "adaptations" of the *Exercises;* all the same, much remains that is good and solid, and cannot but bear fruit in the well-disposed.

But first, to answer a possible objection; the phrase, "the Christ of experience," may itself be thought suspect, and savoring of Modernism. Nothing could be farther from the present writer's thought; and the very plan of this study, aiming as it does at an identification of the Christ of experience with the Christ of St. Paul, the Christ of the Gospel, and of the Old Testament, of itself refutes such an insinuation. We have to remember what the fundamental tenet of

Modernism really is, how experience is set up as the ultimate court of appeal, so that the whole truth of an article of faith, or at the least the whole value and importance of it, depends upon its satisfying a religious craving. Unless it appeal to us in this way—so it is maintained—it may at least be disregarded. Thus a highly subjective test is the only one admitted, and one that it is practically impossible to apply, not merely because in actual life a man's account of his own experiences is beyond argument, but also because the desire to test is itself an utter bar to the highest forms of spiritual experience. But for Catholics the ultimate motive of faith must always be the revelation of God, the fact that God has spoken a message that is delivered to them from without. On the other hand, they may find in the consequences of this whole-hearted acceptance of the revelation of God, in the experience that results from it, in Christ, that is, as He affects them, a signal confirmation of that faith itself, a reason in itself weighty for de-

clining to think themselves the victim of any delusion. In this sense they may upon occasion examine what is for them "the Christ of Experience," and, indeed, in one form or another Catholic writers and speakers are constantly doing so.

Having thus cleared the ground we advance to the consideration of the New Testament, and chiefly the Gospels, on the one hand, and of the *Spiritual Exercises* on the other. And at once we are struck by a complete difference in the method pursued, due to the different circumstances under which St. Ignatius and his Divine Master worked. Our Lord was preaching in the open to a multitude whose native Jewish faith in any case fell short of what He wished to teach, and had in part been corrupted by the rabbis. Further, to a large extent they were rude peasants, incapable of much mental concentration, in constant need of the living voice, and of homely parable and easily retained adage; an audience not so very difficult to win for a time, but superficial and quickly lost once more. And

thus Our Lord conducted His missionary work on popular lines, and relied on the vivid picture and the clinching word, and offered His audience an ample variety of discourse, besides the absorbing interest of His actual miracles.

In the *Exercises* the presentation of the argument, of Christ and all His teaching, is far otherwise. Nowadays we are accustomed to see priests and religious making annual retreats, and indeed, as has been said, the practice is gaining ground even among the laity, and a large number of all these follow the *Exercises*. This use of the *Exercises* is perfectly legitimate, and according to the mind of St. Ignatius himself; nevertheless for our purpose it will be clearer and more instructive to take a case such as he had primarily in view, and to watch his method of work chiefly there. His model subject, as it were, would be a man not as yet irretrievably committed to one single career in life, the more willing and able to serve God the better; such a one (shall we say?) as was Xavier, with his life before him, keen

of intellect and full of high spirit, and a thorough Catholic. To such a one St. Ignatius would give the whole of the *Exercises,* and, if we may so put it, at their full strength; for he did not believe in propounding to people what would merely frighten or repel them, but rather in leading them sweetly on to desire more, leaving them still hungry rather than overfed. Him, then, whom he had found fit and ready for all that he had to give, he would invite to quit the world for about a month, and as far as possible to be alone. "To one who is more at liberty, and who desires to benefit in every possible way, all the *Spiritual Exercises* should be given in the order in which they are set out. In these, as an ordinary rule, the exercitant will benefit all the more, the more he secludes himself from all friends and acquaintances and from all earthly solicitude." [1]

The *Exercises* open with some sim-

[1] From Annotation 20. The translation is taken from *The Spiritual Exercises of St. Ignatius, Spanish and English,* by Joseph Rickaby, S.J., p. 13.

ple positive statements, scarcely going beyond what might be known by sheer reason; the simpler and more elementary they are, the better they serve their immediate purpose of compelling the soul to acknowledge the rights of Almighty God, and of awakening it to shame and sorrow. It is not that it has failed to rise to sublime ideals, rather it has failed in all that is most obvious. But this shame and sorrow are in the main something negative, they cleanse the soul of sin and willful leaning to sin, they make up the purgative way. It is Christ that is to fill the soul thus emptied of all that is unworthy of Him. As it is imperative to base the negative work of purgation upon a minimum in the way of asserted principle, so in the positive work of building up the soul it is necessary to work from a principle that will go the whole way, so that the only development will be to realize more fully all that is contained in it. And such a principle can only be entire abandonment to Christ. Man is not easily swayed to deep emotion and firm re-

solve by mere abstract principle; and even under the Old Covenant Jehovah was eager, if we may say so, to make Himself felt as personally interested and personally intervening in the history of His people. Yet it was not enough for Him that they should reason to what He was from what He did; He Himself, in an unspeakable manifestation of love and wisdom, would woo them in human flesh. Such Flesh the Word of God became, and dwelt among us.

For Him the Baptist prepared the way with thoughts of repentance, tempered with alluring words of ardent love, much as St. Ignatius does in the earlier part of the *Exercises;* for it was the Baptist, for example, who pointed to Christ as the true Spouse of the soul, who in his humility could but rejoice to have helped towards such wedlock. "He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice." [3] Thus there was order even

[3] John iii. 29.

in the evangelization of Christ Himself, inasmuch as His forerunner pressed home the thoughts needed earliest. These thoughts Our Lord never suffered to fade from sight, but His own main demand, as we have seen, was for absolute surrender and entire abandonment. Such surrender St. Ignatius, like St. Paul, endeavors most earnestly to secure Him. Like the Baptist, he commits his disciple to the company of the Bridegroom Himself: Christ is to become for him an experience, he is to live and converse with Christ, to watch and share His thought and words and actions, to be won by Him and be entirely His. It is in the experience of Christ—not usually in any mystical sense, but through the ordinary supernatural workings of the soul—that the main force of the *Exercises* is to be found.

To be truly Christ's involves crucifixion. So the Apostle had taught, insisting that thus alone could one enter into His Mystical Body and by continued crucifixion alone remain in it. To love Christ was to love Him upon

the Cross. And St. Ignatius, full of chivalrous ardor as he was, pictures Christ as a God-sent Leader and crusading King, ready to share all privations of His followers and to promise sure victory, beneath Whose banner all will enroll with loyal enthusiasm —and yet, when he comes to consider what "offerings of greater moment" can be made to such a Captain, it is not mighty exploits at home or abroad that he would make men's ambition, but he bends their thoughts to the bearing of shame and injuries, to inward detachment and outward poverty. And again, when he sets forth the plan of campaign alike of Christ and of His adversary, it is not merely indifference to riches and honor that he inculcates, but a positive preference, so far as it is lawful, for their opposite. Human nature being what it is, Christ could but raise the Cross on high, and they who would follow Him must embrace it. Meanwhile it remains one of the most striking points about the *Exercises* that they do not explicitly and directly propose an apostolic life, even there where we

should most expect it. We must remember once more the contemplated circumstances.

St. Ignatius would not forestall the Holy Ghost. What precisely the divine call might be remained to be seen; the one thing that mattered was that it should be received in the right spirit, the spirit of absolute acceptance, at whatever cost. Even so the soldier knows not to what post he may be appointed, and he that would be first in battle may remain far from it in some garrison or in some other necessary work; yet his patriotism will ever lie in strict attention to duty and the prompt execution of commands. And St. Ignatius was catering for all: the founding of his own particular religious Order appeared to him to meet a special need of the time, without of course being intended to supersede what had gone before, but the principles of his *Spiritual Exercises* are universal, and hold good for those filling, or destined to fill, any place in the Mystical Body. The only limitation St. Ignatius recognized was the exercitant's power or

will to assimilate; there must be prudence even in urging what is the best.

Thus St. Ignatius in the meditations which are intended to supply the key, as it were, to the life of Christ, turns us upon ourselves, even where we should most expect to have our attention directed upon the world at large, and bids us look to our own dispositions, and offer ourselves for any sacrifice in Christ's cause. If that be secured, Our Divine Captain will know well enough how to use us. This supreme detachment, this readiness to suffer, is to be a permanent attitude, a strong motive-power in our lives; but it may be noticed in passing that care is taken that this tremendous energy be directed aright. Every individual has a character of his own, good qualities and corresponding failings, and usually there is one downward path which for him is the supreme danger, precisely because it is that which his own peculiar characteristics make easiest and, as it were, most natural for him. It is typical of St. Ignatius' method, at once

scientific and thorough, that he would have us pay special attention to our weak point, indeed, it is against this failing, in itself more dangerous than all others, that we should make ourselves, if that be possible, more proof than against all others. But upon this aspect of his spiritual guidance we may not linger.

And all the while so confident is he that his interpretation of the life and teaching of Christ is the true one, that he would have us meditate upon Christ and abandon ourselves to His Divine Person throughout the rest of the *Exercises,* and it is only by way of supplying guidance and keeping before us certain aspects that he intervenes with thoughts of his own. Now, that Christ did fight particular vices needs no demonstration; but it is not always realized how much He preached and practised renunciation, how correct, therefore, is the interpretation of His Will to be found alike in the Epistles of St. Paul and in the key-meditations of the *Exercises,* upon which latter we have been dwelling. Yet here too, perhaps, it

may be possible to make the truth plain without long elaboration.

Our Lord was after a manner an alarmist in the way He spoke about hell; and the same might be said in reference to His attitude towards wealth. His words to the rich young man have rung out through the ages: "If thou wilt be perfect, go, sell what thou hast!"[3] And later generations have been no less beside themselves with amazement at His further explanations than were those who first heard them, so great a miracle of grace did He proclaim the salvation of a rich man to be. And persons are to be renounced no less than things: it is the gentle St. Luke who records the saying: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."[4] Nay, all three Synoptics repeat in almost identical terms the strong saying that clinches all: "If any man will come after Me, let him deny himself, and take up his cross

[3] Matt. xix. 21. [4] Luke xiv. 26.

(day by day, adds St. Luke), and follow Me."[5] "Deny himself," renounce himself, in a more drastic way than we might at first understand from the term; cease to be himself, disclaim all knowledge or intercourse of his former self, become a new being—all this seems to be the true implication of the term, to treat oneself (shall we say?) as Peter treated Christ.[6]

Such was, in truth, no less Christ's practice than His preaching, though once again we can say but little here to justify such a statement, enough only if it is eked out by careful reading and much meditation. "The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay His head."[7] Such was Our Lord's state after leaving Galilee; but even before that He was wont to make missionary journeys from Capharnaum, and as a matter of fact it was during one of these that "His disciples, as they walked along, began to pluck the ears," from which we may well infer that they, too, like Da-

[5] Mark viii. 34 *et seq.*
[6] Mark xiv. 30, 31, 72. [7] Luke ix. 58.

vid and those with him, "were in need and hungry." [8] Even at Capharnaum itself they sometimes "could not even take food," [9] and later Christ's invitation to His Apostles, no doubt sorely needed, to come apart and rest,[10] led to busier work than ever. And how bitterly trying were the normal conditions of His work! How much a sympathetic audience buoys one up! But for Christ the Scribes and Pharisees were ever there, eager to turn all to His destruction by fair means or foul. Nor did they fail. For the eye of faith this, and far more than this, including even the sufferings of Mary and Joseph before and after Christ's birth, the Incarnation itself [11] and His Passion and Death—all form part of the one great divine plan, wherein the Cross is glorified in word and work. The Cross of Christ, once more let us say it, is to be borne in union with Him: His death is to be shared by man, that His life also may be shared: it is not an annihilation, but the su-

[8] Mark ii. 23-25, *et seq.*
[9] Mark iii. 20.
[10] Mark vi. 31.
[11] Philip. ii. 7.

premest self-realization, the removal of all obstacles to the grandest work that ever man can do. Christ fashioned thus His Apostles to convert the world; in the *Exercises* it is once more the spread of Christ's Kingdom, as best may be, that calls for the holocaust of self.

For we have come to that, and that is Calvary! This was in the mind of Christ when He spoke of the daily cross, and to this, too, St. Ignatius leads us when we are beginning to realize how great is the cost. To point to the Cross is the only possible answer to him who would shrink from paying it! And so the contemplation of the Passion, coming after that of the Teaching, is once more true to human instinct; the Life enlightens, the Death inflames. Christ shall be followed, *coûte que coûte!* And this, too, is Christ's own lesson, for it was the Cross itself that He named as the price, and bade us mark it well.[12]

Nevertheless another far different thought was to help us to bear the

[12] Luke xiv. 25-33.

Cross also. It is not a dead Christ Whom we follow, but one living, triumphant, working powerfully for our sanctification; for this end He rose again, He "was delivered for our sins, and rose again for our justification." [13] After all, we are on the winning side, and in the long run right is might, because both are God. Christ triumphs in the Church, in spite of all her sufferings; and He triumphs in every soul that is His by grace. For a while we have to bear His Cross, but to bear it with joy and hope, awaiting the fuller reward, even as the Apostles rejoiced "that they were accounted worthy to suffer reproach for the name of Jesus." [14] For well they knew that Christ would have them beside themselves with joy when they were hated and reviled and persecuted,[15] and that His peace and His joy were not thus to be taken from them.[16]

One thing alone remained, so old and yet so new, in which the work of Christ Himself was to find its goal, no less than that of His servants who

[13] Rom. iv. 25. [14] Acts v. 41.
[15] Matt. v. 10-12; Luke vi. 22, 23.
[16] John xiv. 27; xvi. 22-24, *et seq.*

had gone before: *"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment." [17] And this, too, is the goal and crown of the *Exercises.* When the soul is so fastened upon the following of Christ and the service of God that it is ready to endure all, within and without, and even to count it joy, then it is ready for the supreme effort, the effort to love God without condition and without limit, to love Him as He is worthy to be loved, so far as it is given to a frail creature to go in this matter. Here again we must be short, and do scant justice to a profound contemplation. Two main principles run through the whole. Love, says St. Ignatius, should show itself in deeds rather than in words; and his aim throughout is to convince us that God loves us, from the thought of all that He has done for us, whether for ourselves in particular and in common with others, and from the thought that He is everywhere by His

[17] Matt. xxii. 37, 38.

presence, power and essence, always supporting ourselves, and all else for us, and ever wishful to do more for us if we will but do our part. The other principle, a far deeper one, is that love tends to the communication of good; and Almighty God seeks to give us so far as is possible, Himself, so that we in return endeavor not merely to do all that He desires, but to give our very selves, all that we have and are and can be. And then comes another thought, that any quality we admire and love in creatures, that all the truth and charity and beauty, and all else that wins us in our fellow-man, is but some far-off reflection, some feeble ray from an infinite Sun, some drop from an Ocean of infinite perfection. And thus we come to think of God not merely as good to us, but as He is in Himself, and rise yet higher, to the supreme and most perfect act of which an intellectual being is capable, beyond which there is nothing at which to aim, save the greater intensity, and duration of that same act; we love God no longer from the

thought of any benefit to ourselves, but because He alone is worthy of love, and of all our love, and of infinitely more love than we can give Him. We love God because He is God. And now, as continually through the contemplation, St. Ignatius urges us to a surrender as complete as words or thought or desire can make it. The words may not have much æsthetic merit, any more than the rest of the *Exercises*—St. Ignatius was no stylist—but they are the expression of a tremendous purpose, and at least as such have a certain rugged sublimity of their own: "Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, all I have and possess: Thou hast given it me, to Thee, Lord, I return it: all is Thine, dispose of it wholly according to Thy Will. Give me Thy love and grace, for that is enough for me."

Thither St. Ignatius takes those who would hearken to him; thither also the great Apostle and the Divine Master of both. God, being God, can ask no less. And for our poor fallen

nature there is but one way to this, the royal road of the Holy Cross. There are mysteries in conduct, surely, no less than in articles of belief. For the merely natural man, with naught but unaided reason to guide him, the renunciation taught in the New Testament, no less than in the *Exercises,* is terrifying and even at first sight repulsive; but if this lead on the positive side to an equal excess of love for God and for fellow-creatures, then he cannot but confess that "he that shall lose his life shall find it." [18]

No man worthy of the name can make an idol of mediocrity; and if to this stern repression of self can be joined unshaken joy and peace and life and love, then truly we have the superman, because he is divine. And he is enlisted in a great cause, wherein all that is not evil may serve; to be caught up into the Mystical Body of Christ need entail no fanatical annihilation of the good, but only the disappearance of evil, by reason of the introduction of the good which it ex-

[18] Matt. x. 39; xvi. 25.

cluded. But all good has been offered up and consecrated, and is now no peculiar possession or treasure, but Christ's alone, to be used as fully as He will. And yet, God is a jealous God,[19] and ever and anon to show His absolute and indisputable mastery over His creatures, and the excess of His love, will bid one forsake all lesser activity, and think and desire Him alone. Such a one is with us in the strong bond of grace and charity, but not in action. How shall we persuade the worldling that it is anything but criminal folly to let the blossoming maiden immure herself behind the convent grille? And yet, if men would have her, how much more Christ! Is it not sweet to think that in our great family, the Church, there is many a Mary at the Saviour's feet, no less than many a zealous Martha?

Such are some of the thoughts that have come in a feeble endeavor to portray the same terrific forces, love for the Cross and love for the God-man, working among us today no less

[19] Exod. xxxiv. 14, *et seq.*

than in the ages gone by, or in the greatest age of all; to show the mind of the Church to be still the mind of Her Spouse; under her guidance and authority to pay once more a small tribute of homage to Jesus Christ, the same yesterday, today, and forever.

[20] Heb. xiii. 8.

St. Paul and the Holy Eucharist[1]

IT is in the main to the First Epistle to the Corinthians that we must turn for what the Apostle has to tell us on the Holy Eucharist; but since we must confine ourselves here to a brief outline of the leading features, it is necessary to enter a preliminary protest as to the nature of the evidence. St. Paul never wrote an epistle without a definite purpose, and he never set forth doctrine in an epistle without a practical reason. Like the rest of the Apostles, it was upon his oral teaching that he mainly relied. He delivered his full teaching to his converts in person; afterwards he did not write except to meet a real need. In the case of the Corinthians he wrote because things had gone wrong. Even then he confines himself to what is barely necessary for his pur-

[1] Largely based on the author's edition of St. Paul's First Epistle to the Corinthians, in the Westminster Version, to which the reader may be referred for further explanations.

pose: he supplies the dogmatic motive for greater reverence, he gives one or two practical directions, and so he breaks off: "anything else I shall arrange when I come." [2] What would we not give for more? But Divine Providence designed to show us that, like the Corinthians, we must look primarily to the Living Voice for our guidance.

To begin, then, with what may be called the question of ritual. Our first difficulty concerns the relation of the Eucharist to the taking of ordinary food. Our Lord had instituted the Blessed Sacrament at the end of supper. We gather from the Acts that the first Christians in Jerusalem attended the temple services with their fellow-Jews, and only in the evening sat down to a common meal, perhaps divided into "house-churches," and only after their usual supper partook of the Holy Eucharist.[3] After that time, apart from the present passage, there does not appear to be any clear case of a connection of the Blessed Eucharist with an ordinary

[2] I Cor. xi. 34. [3] Acts ii. 42-46.

meal. Naturally, therefore, we examine the passage before us closely to see what is the precise connection between the two which it implies. Now St. Paul appears to object to the ordinary meal preceding the Holy Eucharist. His words are these (I translate literally from the Greek): "When you meet together, it is not possible to eat the Lord's Supper; for at the eating each taketh his own supper first, and one is hungry, while another is overdrinking himself. Have you not then homes for eating and drinking? Or do you despise the Church of God, and put those who lack to shame?" [4] From the fact that St. Paul blames those who take their own supper first, and asks them whether they cannot eat and drink at home, it seems right to conclude that he wished to exclude all ordinary eating and drinking altogether. And this is confirmed by what he says at the end: "If any one is hungry, let him eat at home, lest it be unto judgment that you come together." [5] It may be, then, that the custom of first taking an ordinary

[4] 1 Cor. xi. 20-22. [5] 1 Cor. xi. 34.

meal was still in use at Jerusalem, but that St. Paul had thought it unwise to allow it among the Gentile churches, and was now repressing its introduction, perhaps, from the Mother Church. In any case he may have had much to do with the severance of the Eucharist and the ordinary meal. Nevertheless we may notice that the conjunction of the Holy Eucharist with the evening repast, the food of the soul after the food of the body, may have served to bring out its sacramental function of nutrition.

To come now to speak of the more immediate ritual of the Eucharist. The faithful in a large city such as Corinth seem to have been divided into house-churches, that is to say, they would meet in the larger private houses, and presumably there would be one priest for each house-church. Each larger city had its college of priests. Originally the faithful at Jerusalem probably reclined on couches both for their supper and for the Eucharist that followed, as our Lord Himself seems to have done; but if the Pauline churches never took this

repast along with the Eucharist, it is possible that they stood for the latter from the first. The bread was doubtless ordinary bread; Our Lord seems to have used it—though this is a big question into which we may not enter—and they would probably find it difficult to get any other. Besides, for the first six centuries or so the whole Church was using nothing else. Probably one loaf was broken for all, and there was one cup, but larger than now, and presumably with a rather larger proportion of water than is now usual, for Jews and Greeks and Romans all took much water with their wine, which appears to have been stronger than ours. Nothing seems to have been left over; reservation does not seem to be absolutely primitive. It was in the middle of a prayer, the later *anaphora*, that the celebrant would introduce the narrative containing the words of institution, and at the conclusion of the prayer Communion would be given under both kinds, possibly followed by the kiss of peace.

If, as seems rather more likely,

there was in these earliest times only one regular meeting of Christians daily, for the evening Eucharist, after the day's work was done, then much else must certainly have taken place at this meeting, which we cannot stop to describe. Before the Eucharist there would be reading from Holy Scripture, as in the Mass to-day; and afterwards the *charismata*, or extraordinary spiritual gifts, would be exercised, chief among them prophecy and speaking with tongues. The latter was probably a repetition of the gift of Pentecost, symbolizing the world-wide mission of the Church. St. Paul felt it necessary to lay down stringent rules for the exercise of these gifts. The collection of alms on the first day of the week[6] is one of the slight indications of the new significance of that day.

There was much, therefore, in the externals that might take us by surprise, even apart from the absence of vestments, large churches, and the like; but with the doctrine, of course, it is otherwise. The Real Presence

[6] 1 Cor. xvi. 2.

is clearly presupposed. St. Paul, as has been said, does not touch on doctrine except with a practical purpose; he is not teaching the Corinthians the Real Presence as something new, but is using it as a motive for reverence, just as in the Epistle to the Philippians his very precise formulation of Christ's Godhead is merely part of an exhortation to humility. To be mentioned as motives, these dogmas must have been already well known to St. Paul's Christians. "This is My Body:"[7] if these words did not mean what they said, they would not supply the necessary motive. "This chalice is the New Testament in My Blood." Obviously the New Testament is not a material liquid; obviously, therefore, the meaning is, "In this cup is My Blood, which is to seal and ratify the New Testament, just as Moses[8] with sacrificial blood sealed and ratified the Old." St. Paul himself goes on to press home the motive which he has used, declaring that whoso shall eat the Bread or drink the chalice of the Lord unworthily shall be

[7] 1 Cor. xi. 24. [8] Exod. xxiv. 8.

guilty of the Body and Blood of the Lord.[9] And a little earlier he had said, "The chalice of blessing which we bless, is it not (literally) communion of the Blood of Christ?"[10] that is, communion with Him and also with each other, union with Him and with each other, through the drinking of His Blood. And so of His Body; "the Bread which we break, is it not communion of (or union in) the Body of Christ? Though many we are one bread, one body; for we all partake of the one Bread." Here once more it is implied that we indeed partake of the Body and Blood of Christ, and it is precisely because the Bread is His Body that It is everywhere and in all receivers one and the same.

And his words are scarcely less clear about the sacrifice offered in the Eucharist than about the Real Presence. It seems very likely that the right reading in his version of the consecration of the bread—at all events a reading with which we must reckon—is simply, "This is My Body, in your behalf;" that is perhaps the

[9] I Cor. xi. 27. [10] 1 Cor. x. 16, 17.

nearest approach that we can make in English to the very short Greek form. As a matter of fact, this latter very likely supposes a longer form as familiar to his Christians; but let us leave this possibility out of account. How is Christ's Body "in your behalf?" To understand this, we had better proceed at once to consider the consecration of the chalice: "This chalice is the New Testament (or covenant) in My Blood." In these words all commentators find an allusion to Exodus xxiv. 7, 8, where Moses divides the blood of the victims into two parts, sprinkling half on the altar and half on the people, saying, "Behold the blood of the covenant which the Lord hath made with you." Our Lord consciously alludes to this scene and to these words: He Himself is the Victim Whose Blood is the Blood of the New Covenant. He died but once, yet the life-giving stream of His sacrificial Blood never ceases to flow. It is His very death, as St. Paul tells us, which is proclaimed or set forth. It is the sacrifice of Calvary, therefore, which is represented in an unbloody

manner. And it is in this sense, then, that the Lord's Body is "in our behalf." The Holy Eucharist is the constant renewal of the great propitiatory sacrifice.

A little earlier in the Epistle, St. Paul had already made it clear that he regarded the Eucharist as a sacrifice, by comparing it both with the sacrifices of the Old Law and of heathendom. Thus he says: "You cannot drink the chalice of the Lord and the chalice of devils; you cannot partake of the table of the Lord and of the table of devils." [11] He is warning the Christians against idolatry, and there is no possible doubt that in speaking of "the chalice of devils" and "the table of devils" he is referring to the pagan sacrifice; hence from the close parallel which he draws between the Holy Eucharist and these, we conclude that he regards the Holy Eucharist as a sacrifice too. And this conclusion is put beyond doubt when we realize that this phrase, "the table of the Lord," and the earlier sentence, "(What they sacrifice) they

[11] 1 Cor. x. 21.

sacrifice to demons and not to God," are taken from the first chapter of the prophet Malachy, verses seven and twelve. Between these two verses stands the great prophecy of the sacrifice of the Gentiles, already a standard text even in the second century. Almighty God no more takes pleasure in the offering of the Jews: "From the rising of the sun even unto the going down of the same My name is great among the Gentiles; and in every place incense and a pure oblation shall be offered to My name, for My name shall be great among the Gentiles." It is inconceivable that St. Paul had not this prophecy in his mind when he was quoting words just before and just after it, and was likening the Holy Eucharist to the sacrifices of Jew and pagan; it strongly confirms the conclusion drawn from the rest of his language on the subject.

Finally we may consider what place the Holy Eucharist held in St. Paul's whole thought. The dominating idea of St. Paul is our corporate union with Christ in His Mystical Body: He

is the Head; we, who compose the Church, are the members. From the waters of Baptism the Christian rises in glory like Christ from the tomb; the old man, the man of sin, the flesh has all been crucified, and now he shares the glory of the risen Lord, glorious limb of a glorious Head. From Him he receives his life, that Christ-life which raises his soul to a higher plane, and is called sanctifying grace. Now it is the nutrition of this Christ-life that is the function of the Holy Eucharist. "What is the bread?" asks St. John Chrysostom, that greatest of St. Paul's interpreters. "The Body of Christ. And what do they become who receive it? The Body of Christ." [12] That is St. Paul's true thought, and it has been well suggested that it was the Holy Eucharist itself that suggested to him—under Divine Providence—the doctrine of the Mystical Body. The Holy Eucharist, therefore, in so far as It is the offering of Calvary renewed, tells us of Christ's crucifixion, and of all it means to us, and of our own neces-

[12] Chrysostom in 1 Cor.: Hom. xxiv.

sary crucifixion in and with Him, pending the time when our flesh too shall be glorified: and in so far as it is spiritual nutrition, it sustains the life of the risen Christ within us, of Him Whose members we are. Such is the place which the Holy Eucharist occupies in Pauline theology; it sums up all that is most sublime alike in the teaching and in the practice of the Apostle. And as through this Blessed Sacrament we learn daily better the full significance of the Cross, and become more closely one with Christ in this grace and glory, we echo with ever great truth that supreme cry of the great Apostle, "'Tis no longer I that live, 'tis Christ liveth in me." [13]

[13] Gal. ii. 20.

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